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NOTES.

It is with regret that we announce the death of Professor Joseph Le Conte on July 6th. Although by profession he was not a philosopher, still by his large scientific outlook and by his deep interest in the theory of evolution and in the philosophy of religion, he won a prominent place among American speculative thinkers. He was born in Liberty County, Ga., Feb. 26, 1823, studied in Franklin College, and after his graduation there went to the College of Physicians and Surgeons in New York, where he received the degree of doctor of medicine in 1845. He spent several years in medical practice at Macon, Ga., but his intense enthusiasm for scientific research caused him to abandon the life of a general practitioner of medicine, and to go to study under Agassiz at Harvard. He received the degree of B.S. from the Lawrence Scientific School in 1851. In 1852 he became professor in Oglethorpe College; the next year he accepted a call to Franklin College, and in 1857 to South Carolina College. During the Civil War he was chemist to the Confederate government, first in the medical laboratory, and then in the Nitre and Mining Bureau. In 1869 he was made professor of geology and natural history in the newly-founded University of California, and there he remained till his death. His published works are: *Religion and Science, a Course of Sunday Lectures* (1873); *Elements of Geology* (1878), followed by subsequent editions; *Sight, or the Principles of Monocular and Binocular Vision* (1880); *A Compend of Geology for High Schools* (1884); *Evolution: Its Nature, Its Evidences, and Its Relation to Religious Thought* (1888) and (1891); in addition to a large number of articles that appeared in various journals. In philosophy he was an evolutionistic idealist. "If we could get behind the veil of Nature we should find . . . a person. But if so, we must conclude, an Infinite Person, and therefore the only Complete Personality. Perfect personality is not only self-conscious but *self-existent*. *Our* personalities are self conscious, indeed, but not self-existent. They are only imperfect images, and, as it were, separated fragments of the Infinite Personality—God." (*The Conception of God*, p. 68.) Physical and chemical forces are "a portion of the omnipresent Divine Energy in *a diffused unindividuated state*. Individuation of this Energy, *i. e.* self-activity, begins, as I suppose, with life, and proceeds, *pari passu*, with organization of matter, to complete itself as a Moral Person in man." (*Ibid.*, p. 76.) "On this view, spirit—which is a spark of Divine Energy—is a potential in dead matter, a germ in plants, a quickened embryo in animals, and comes to birth into a higher world of spirit life in man." This evolution is controlled by a purpose. "The sole purpose of this progressive individuation of the Divine Energy by evolution is finally to have, in man, something not only to contemplate but also to love and to be loved by, and, in the ideal man, to love and to be loved by supremely." (*Ibid.*, p. 77.) "By this view there is a new significance in Nature. Nature is the womb *in* which, and evolution the process *by* which, are generated Sons of God. Now—do you not see?—*Without immortality, the whole process is balked—the whole process of cosmic evolution is futile.* Shall God be so long and at so great pains to achieve a *spirit*, capable of communing with him, and then allow it to lapse again into nothingness?" (*Ibid.*, p. 78.) This of course is not the place to dwell upon Professor Le Conte's scientific work, but it is a matter of general interest to know that his writings were one of the most influential factors in bringing about an early acceptance of evolution by the American layman. E. B. McG.

America lost another prominent thinker in the death of John Fiske on July 4, 1901. Mr. Fiske was born at Hartford, Conn., in 1842, and was graduated from Harvard University in 1863. From 1869 to 1871 he was lecturer on philosophy at Harvard, and from 1872 to 1879 assistant librarian. During recent years he has devoted himself to public lecturing and to writing. Although Mr. Fiske is more widely known as an historian than as a philosopher, his contributions to the philosophical interpretation of evolution attracted much attention. His principal philosophical works are: *Outlines of Cosmic Philosophy* (1874); *The Unseen World* (1876); *Darwinism and Other Essays* (1879); *Excursions of an Evolutionist* (1883); *Destiny of Man* (1884); *Idea of God* (1885); *Through Nature to God* (1899).

Mr. Fiske was an evolutionist and an idealist. The general attitude of his thought is well expressed in the following sentences from his latest philosophical book: "When we have once thoroughly grasped the monotheistic conception of the universe as an organic whole animated by the omnipresent spirit of God, we have at once taken leave of that materialism to which the universe was merely an endless multitude of phenomena. We begin to catch glimpses of the meaning and dramatic purposes of things; at all events, we rest assured that there is such a meaning. . . . From man's origin we gather hints of his destiny, and the study of evolution leads our thoughts through nature to God."

Professor Charles H. Judd, recently of New York University, has been appointed professor of psychology and pedagogy at the University of Cincinnati.

Dr. Thomas H. Haines has been appointed assistant professor of philosophy in Ohio State University.

The newly established chair of philosophy in Tulane University has been filled by the appointment of Professor Edward E. Shieb of the University of South Carolina.

Consciousness, Self-Consciousness, and the Self.

The summary of the article by Mr. Henry Rutgers Marshall in *Mind*, No. 37, as published in the May number of the REVIEW, does not appear to have been adequate or accurate, and at our suggestion Mr. Marshall has furnished us the following synopsis of his argument:

If we adopt the hypothesis that each special mental state in a given individual corresponds with a differentiation of process in that individual's nervous system, then 'self-consciousness' must have coincident with it some special form of neural activity. The neural process in man is the activity of an enormously complex neural system which itself is made up of minor neural systems: consciousness then under this hypothesis is naturally looked upon as a vast psychic system made up of minor psychic systems. As we speak of elements of a neural system so we may properly speak of the elements of a psychic system, but in both cases we are compelled to conceive of the specially active element as part and parcel of the related sytem. The element is what it is because it is an inherent part of a system; and the system is what it is because it is formed of elements which may be the centers of newly appearing activities in the system as a whole. In the complex neural system as a whole, any increment of activity in any minor system will stand in contrast with the mass of activity of the complex system as a whole. The most ordinary presentations to the Self correspond with such special increments of neural activity; hence we are led to ask whether the Self may not be that part of consciousness which corresponds with the mass of activity in the complex neural system as a whole. Under such an hypothesis the state of 'self-consciousness' would be explicable as the correlate of a special form of neural activity where (first) a whole minor system of the great complex system is aroused to a higher grade of activity than that of the complex system of systems as a whole; and where (second) within this minor system a special part is raised to a still higher grade of activity than appears in the minor system itself as a whole. Thus, under this hypothesis the higher activity of this minor system as a whole, but excepting the still higher activity of its special part, has as its correlate what we call the empirical ego; and the still higher activity of the special part of this minor system appears as a presentation to this empirical ego, the empirical ego and the presentation to the empirical ego together being a presentation to the Self, which Self corresponds with the activity of the mass of elements of the complex system of systems as a whole. The Self is thus part and parcel of consciousness but is unpresentable. So far as an ego appears as an object of attention it becomes in that fact an empirical ego presented to the Self, and not the Self. Of the nature of this true Self we can therefore have only indirect evidence; but we note that the Self in its fundamental nature cannot be diverse from the presentations to the Self. Indeed this Self can be little else than a vast bundle of 'instinct feelings' which are unemphatic and unified in the mass of the Self. But it is the Self which determines to a large extent what elements of its system shall be emphasized and thus become presentations to the Self. This view therefore has a special importance in relation to the problem of the relation of Belief and

Will. Belief is essentially an act of volition; and is an effect from the Self. *We always will to believe.* In all cases of willing to believe the process is the same; and consists in the appearance from within the Self of some influence which compels the resolution, in some one direction, of the conscious opposition involved in doubt.

HENRY RUTGERS MARSHALL.

We give below a list of articles, etc., in the current philosophical journals:

MIND, No. 39: *Bertrand Russell,* Is Position in Time and Space Absolute or Relative? *S. H. Mellone,* The Nature of Self-knowledge; *Ellen Bliss Talbot,* The Relation of the Two Periods of Fichte's Philosophy; *W. McDougall,* Some New Observations in Support of Thomas Young's Theory of Light- and Colour-Vision (III. Conclusion); Critical Notices; New Books; Philosophical Periodicals; Notes.

THE PSYCHOLOGICAL REVIEW, VIII, 4: *F. H. Giddings,* A Provisional Distribution of the Population of the United States into Psychological Classes; *R. S. Woodworth,* On the Voluntary Control of the Force of Movement; *W. M. Urban,* The Problem of a 'Logic of the Emotions' and Affective Memory, II; *M. V. O'Shea,* The Psychology of Number—A Genetic View; *E. L. Thorndike* and *R. S. Woodworth,* The Influence of Improvement in one Mental Function upon the Efficiency of Other Functions, II. The Estimation of Magnitudes; Discussion and Reports; Psychological Literature; New Books; Notes.

THE AMERICAN JOURNAL OF PSYCHOLOGY, XII, 3; *R. M. Ogden,* A Method of Mapping Retinal Circulation by Projection; *Edmund B. Huey,* On the Psychology and Physiology of Reading, II; *J. W. Slaughter,* The Fluctuations of the Attention in some of their Psychological Relations; *R. W. Taylor,* The Effect of Certain Stimuli upon the Attention; *W. B. Pillsbury,* Does the Sensation of Movement Originate in the Joint? *Norman Triplett,* The Educability of the Perch; *Norman Triplett* and *E. C. Sanford,* Studies of Rhythm and Meter; Literature; Correspondence; Books Received.

INTERNATIONAL JOURNAL OF ETHICS, XI, 4: *H. R. Marshall,* Our Relations with the "Lower Races"; *R. A. Bray,* Unity of Spirit as the Basis of a National Church; *C. M. Bakewell,* A Democratic Philosopher and his Work; *J. R. MacDonald,* The Propaganda of Civilization; *W. P. Ker,* Imagination and Judgment; *E. C. Dexter,* Ethics and the Weather; Discussions; Book Reviews.

THE MONIST, XI, 4: *James A. Craig,* The Earliest Chapter of History; *Editor,* The Fairy-Tale Element in the Bible; *J. H. Leuba,* The Contents of Religious Consciousness; *Editor,* The Authenticity of the Tao Teh King; Literary Correspondence; Criticisms and Discussions; Book Reviews.

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE, XXV, 2: *J. W. A. Hickson*, Der Kausalbegriff in der neueren Philosophie und in den Naturwissenschaften von Hume bis Robert Mayer, III ; *August Dünges*, Das Problem des Todes, II : *O. Külpe*, Zu Gustav Theodor Fechner's Gedächtnis ; Besprechungen ; Selbstanzeigen.

ZEITSCHRIFT FÜR PSYCHOLOGIE UND PHYSIOLOGIE DER SINNESORGANE, XXVI, 1 u. 2 : *A. Mayer* und *J. Orth*, Zur qualitativen Untersuchung der Association ; *W. v. Tschisch*, Der Schmerz ; *Arthur Brückner*, Die Raumschwelle bei Simultanreizung ; *Richard Hohenemser*, Zur Theorie der Tonbeziehungen ; *E. Storch*, Eine letzte Bemerkung zu Herrn Edinger's Aufsatz "Hirnanatomie und Psychologie"; Literaturbericht.

XXVI, 3 u. 4 : *Karl Groos*, Experimentelle Beiträge zur Psychologie des Erkennens ; *E. Wiersma*, Untersuchungen über die sogenannten Aufmerksamkeitsschwankungen ; *E. Storch*, Ueber die mechanischen Correlate von Raum und Zeit, mit kritischen Betrachtungen über die E. Hering'sche Théorie vom Ortssinne der Netzhaut ; *Julius Pikler*, Eine Consequenz aus der Lehre vom psychophysischen Parallelismus ; Besprechung; Literaturbericht.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE, XIV, 4 : *Wilhelm Mann*, Causalitäts- und Zweckbegriff bei Spinoza ; *A. Brachmann*, Spinozas und Kants Sittenleben ; *Francis Mangé*, La liberté dans l'idealisme transcendental de Schelling (suite et fin.) ; *G. Jaeger*, Der Ursprung der modernen Staatswissenschaft und die Anfänge des modernen Staates (Ein Beitrag zum Verständniss von Hobbes Staatstheorie) ; Jahresbericht.

REVUE DE MÉTAPHYSIQUE ET DE MORALE, IX, 4 : *G. Milhaud*, L'idée d'ordre chez' Aug. Comte ; *E. Le Roy*, Sur quelques objections adressées à la nouvelle philosophie ; *L. [Brunschvicg*, La philosophie nouvelle et l'intellectualisme ; *P. Landormy*, Remarques sur la philosophie nouvelle et sur ses rapports avec l'intellectualisme ; Études critiques ; Supplément ; Revues.

REVUE PHILOSOPHIQUE, XXVI, 6 : *L. Dugas*, L'entètement ; Étude psychologique ; *Bernard Leroy* et *J. Tobolowska*, Sur le mécanisme intellectuel du rève ; *Ch. Dunan*, Les principes de la morale (3^{e} et dernier article) ; Notes et discussions ; Analyses et comptes rendus ; Correspondance ; Revue des périodiques étrangers.

XXXVI, 7 : *E. de Cyon*, Les bases naturelles de la géométrie d'Euclide. *F. Le Dantec*, La méthode déductive en biologie (1er article) ; *Edmond Goblot*, La musique descriptive ; Revue générale ; Analyses et comptes rendus.

RIVISTA FILOSOFICA, IV, 3 : *E. S.*, Giosuè Carducci ; *G. Allievo*, Concetto generale della storia della pedagogia ; *G. Villa*, La psicologia e la storia ; *N. Fornelli*, Le fondamento dell' esperienza nella pedagogia herbartiana (cont. e fine) ; Rassegna bibliografica ; Bollettino bibliografica ; Un nuovo scritto di A. Fouillèe ; Notizie ; Cenni Necrologici ; Sommari delle riviste straniere ; Libri ricevuti.